

Eternal Gift to God again,
And Life to breath upon the Slain.
And as these things they come to feel,
It will afresh renew their Zeal,
To stand against every thing
That would to God dishonour bring,
And patiently the Cross do bear,
Who ever fly, they will not dare,
Because they see it would offend,
And bring them Sorrow in the end.
The living God who is so just,
That all that will him follow, must
Deny themselves in every thing,
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George Fox the Younger.

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Sept-A N 19
E P I T

SHAW IN

When the Protestant Reformation began, why so call'd, the parts thereof.

The Three Creeds, and wherefore People stand up when one is said.

How and when Infant-Baptism came to be used; and when and wherefore God-Fathers and God-Mothers (so call'd) came to be ordain'd, and the Sign of the Cross to be used; and when and how Sprinkling came to be used instead of Baptism.

A L S O,

The Presbyterians, and what they hold, and what Scriptures they produce.

And the Independents, and the Baptists, what Scriptures they produce.

The Quakers, somewhat of their Principles and what Scriptures they produce.

By John Axford.

London, Printed for the Author, 1700.

The Protestant Religion, how it came to be call'd so, and when, and what it is.

IN the Year 1517. *Martin Luther* Published against the *Pope*, and *Popish Religion*; those Princes and People that joyned with *Luther*, were call'd *Lutherans*. 1529. The Name of *Protestants* began, upon the *Protesting* of the *Elector* and *Landgrave* of *Hessen*, against a *Popish Edict*; it is compos'd of the Book of *Common-Prayer*, and five *Homilies*, for *Ministers* that could not *Preach*, to be Read by them at certain times, for the People, when assembled at their *Parish Churches*. In the Reign of King *James* the First, there were added 39 Articles, in which are reckoned the Errors of the *Popish Religion*, and many others; which are all *Protested* against by the *Protestants*.

And in the Book of *Common-Prayer* are Three *Creeds*, the *Athanasian*, the *Apostle's*, and the *Nicene*; when the *Apostle's Creed* is said, the People stand up, not knowing the reason; for I have in my time asked of many, but never any of them could tell me. It is Recorded in History, That when the *Apostles* were assembled at *Jerusalem*, after the *Ascension* of our Saviour, *Matthias* being chosen in the room of *Judas*, every one made his Article, being Twelve; *Peter* made the first, *I Believe in God the Father Almighty, Maker of Heaven and Earth*; so when every one had made his Article, they

all stood up, and agreed, They could suffer Death, or any Punishment, rather than deny it. So it is said, the Church did ordain, When it was said or read to the Congregation, they should all stand up. It's reported, That in *Poland*, when it is said to the Congregation, they all stand up, as the Protestants do; and the Gentry draw their Swords, and hold them up, while the Creed is said.

Pope *Hyginus* ordain'd Infant-Baptism above Twelve Hundred Years past; that was the cause that *Fonts* are in all Parish Churches, so called; for they being fill'd with Water, the Infants were put under the Water, all over; and this way so continued above 900 Years. There being a general Council of Bishops in *Germany*, the Northern Bishops complained, That many Children did die presently, or in a little time after, so desired that Sprinkling might serve instead of Dipping; which was granted, to the Cold Countries; but to the Hot, Dipping to continue: For the *Papists* believe, That if Infants die before their *Christendoms*, they go to a place call'd, *Limbus Infantum*, where they remain without Joy or Sorrow, until the Day of Judgment; so when a Child was like to die, they made what haste they could to Baptize it; for Sprinkling was granted by *Papish Bishops*, and confirmed by the *Pope*. And when Sprinkling was ordain'd, to be used here in *England*, in the place of Dipping, there were about Forty Thousand *Cornish Men* rais'd, to op-

pose Sprinkling; so the Bishop of *London*, and some others, and the Bishop of *Exeter*, pacify'd them, that they agreed for the Sprinkling to be used in the place of Baptizing.

How the Sign of the Cross came to be used.

An Emperor of *Rome*, call'd *Constantine* the Great, born at *York*, his Father was a *Heathen*, his Mother a *Christian*, who educated him to be a *Christian*; there were two Co-Partners with him in the Empire, who were *Heathens*; and as *Constantine* marched with his Army, in the Night, against them, he saw in the Element a Cross of Stars, and on the left side, *Hoc*; on the right side, *Vinces*; which signified to him, *By this thou shalt overcome*. So he caused the Sign of the Cross, and the Words, to be put in all his Banners; so he overcame both the others, and was only Emperor himself. So it was ordain'd, When any were Baptized, they should be signed with the Sign of the Cross; which was not long after the Constitution of Infant-Baptism.

How them they call God-fathers and God-mothers came in Use.

Constantine having overcome the *Heathen*, being then Emperor of the known World: He did not cause any of the *Heathen* to become *Christians* by force, they had Liberty; but did ordain their Children to be Baptized; so they were to have two Men and two Woman to be

Pledges or Sureties, to see and take Care, they should be Educated in the Christian Religion, and be kept at the Christian Schools; and when they were fit for Trades, to place them with Christians. They had Power to take them from their Heathen Parents; if they were Rich, to make them pay, if Poor; to be paid out of the publick Fund or Stock; (but if their Parents suffered them to go to Christian Schools, they bred them up.) As its made use of, and has been many Years, it's superfluous; for they Promise that they never mean to Perform, for Themselves and Child: And the Priest saith, He does Baptize, when he does but Sprinkle Water on the Child's Face, and saith, The Child is Regenerated: They say several Words one to another, that is not true, as may be seen or read in the Order of Baptism, in the Book of Common-Prayer; so in their Catechism, the Child is asked, *Who gave him his Name?* He Answers, *My God-fathers, and God-mothers, in my Baptism, wherein I was made a Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven.* Whether this be true, let People judge. Also the Priest saith, to the Congregation, *I pray and beseech you, as many as be here present, to accompany me with a pure Heart, and humble Voice, saying, after me, Almighty and most merciful Father, we have erred and strayed from thy Ways like lost Sheep, and there is no Health in us.* Where is the pure Heart? Many others may be seen, besides vain Repetitions, which People are Ignorant of.

The *Presbytery* is alledged from the Pattern or Eldership and *Presbytery* of the Apostles and Elders, of the first Churches of the Gospel, and Primitive Times; which they endeavour to prove from these Scriptures, *Acts* 15. 4, 6, 17, 20. *1 Cor.* 3. 5. *Ephes.* 3. 7. *Colos.* 1. 25. *1 Tim.* 1. 3, 18. & 4. 6. & 5. 1, 17. & 6. 13, 14. *Titus* 1. 5. *1 Pet.* 5. 1.

Their Churches are Parochial, or Parishes, as they were divided at first by the *Romish Prelates*, or Statute Laws, of the State or Kingdom; and are made Christians by Baptizing or Sprinkling Infants, and are of a strict Reforming Government, as to the outward Man, where they have a Power. The Parishes or Congregations, that are under them, are Classial, where the Offender or Scandalous, is first to appear, where so many as are of the Classis doth appoint, in some Town, most for conveniency, where they meet once a Month, next to the *Provincial Synod* once a Quarter, and to the *National Synod* once a Year; so if there be not a Reformation, or manifest Repentance, they are cited from one to the next; the last Determines, or Judgeth according to the Offence.

It's reported, that in *Geneva*, a strong City, where they are *Calvinists*, that is, *Presbyteries*, there is neither Drunkard, Curser or Swearer, known in any Parish. They exercise a Church Power, which they call, *The Power of the Keys*.

Before the Toleration, they had some private Meetings, but went also to the Publick: They have

have since great Meetings, and Houses to meet in ; they Sprinkle Infants of those they account Members of their Church ; the stricter sort have no Witnesses, as some have : They break Bread at sometimes appointed, to those accounted Members.

There is a great difference between the Primitive *Presbytery*, and that which hath been since, and is in this Age. They did not force nor Persecute others, as they have where they have had Power ; nor Dip or Sprinkle their Infants : They differ much from the Primitive ; they are more Authoritative, and seek to the Magistrate, *Acts* 14. 23. & 15. 22, 29. *2 Cor.* 1. 24. *1 Tim.* 6. 3, 4. *Matth.* 10. 25, 26, 27. *Luke* 23. 25, 26, 27. *John* 16. 13. *Gal.* 1. 12. *1 Pet.* 5. 3.

The *Independants* count themselves a Church, or People of God, when called, by the Word, or Spirit, into a Consent or Covenant, and so Saints by Profession, not to Force or Compel any to be of their Way or Opinion : But they have a free Government among themselves. They are made Christians at first by being Baptized, or Sprinkled, when Infants, with Water, and after by the Word, and Covenant Holiness ; and then they may enjoy or partake of the Ordinances, of breaking Bread, and to drink Wine : They alledge these Scriptures, *Acts* 2. 41, 42. *1 Cor.* 1. 2, 9. *2 Cor.* 6. 16, 17. *Colos.* 1. 2. *1 Pet.* 2. 5. *Eph.* 1. 1. *Rom.* 11. 16.

They have no such Power, as the Apostles, to make or gather Churches; Churches did not gather them: The Apostles had a Power to act; the Members of their Churches were Baptized, or Sprinkled, under *Prelacy*, are no right Baptized Members of true Churches; that of *Covenant Holiness*, in 1 Cor. 7. 14. is, to answer a scruple; consequences drawn from *Circumcision* are of no force; the Baptizing of Infants cannot have such a Church as were the Believers in the Apostles Days: These Scriptures are against the *Independants*, *Acts* 2. 39, 42. & 14. 21, 22, 23. 1 Cor. 14. 22. 1 Tim. 3. 15. & 4. 14. *Matth.* 3. 6, 9. 1 John 3. Rom. 4. 16. Gal. 3. 16. 1 Cor. 10. 1. *Acts* 2. 41, 42. *Matth.* 28. 20.

Anabaptism, what it is, and what they hold.

That they are a Church of Christ, being a Company of Baptized Believers, Assembled together in his Name, to hear the Gospel, or Word Preached; and any one of them, that is so able or gifted, may Teach, Preach or Baptize. That none are to be Baptized, but such as are Believers, and are able to give a Reason of their Faith. That none are to be called Brethren or Sisters, but such as are Baptized Believers. Those commonly called *Pastors*, *Ministers*, *Church-Officers*, are such as the Baptized Believers hath no need of, or may be without. That none ought to Communicate or Partake of the Ordinances of Christ (till they are Baptized) as the *Supper*, *Bread and Wine*; so their Govern-

Government and Discipline is amongst themselves. The Scriptures which they bring for Proof, are, *Matth.* 3. 6, 16. & 28. 19. *Mark* 16. 16. *John* 4. 1, 8, 31. & 15. 10. *Acts* 2. 41. & 9. 18. & 10. 48. *Isaiah* 1. 16. & 8. 16. *Heb.* 12. 22. *Rom.* 6. 3, 4. *Acts* 8. 38. & 16. 33. & 19. 4. 5. & 20. 7. *Rom.* 6. 3, 4. *John* 15. 14. In some of these Scriptures there's no mention, the Apostles used in the Name of the Father, Son and Holy Ghost, nor Water: There is a Baptism of Gifts, of Suffering, and for the Dead, Miracles, and of the Spirit.

The People called Quakers, what they hold.

A Freedom from Sin, and a perfect state to be witnessed in this Life, or on this side the Grave, and that the Light within is sufficient to Save; for that which reprov'd Adam and Eve, after they had eaten the *Forbidden Fruit*, is the same that hath reprov'd Sinners ever since; and that which hath guided or lead Adam and Eve out of the Fall, or Transgression, into the happy and blessed State, is the same that hath guided or lead all ever since, that hath been truly convinc'd, and repented, and yielded true obedience to the Light within, the holy Spirit of Truth, as their Guide, Leader and Conductor; they have all witnessed the Restoration out of the Fall and Transgression, into the happy and blessed Estate, before they departed out of this Temporal Life; so all the Saints mentioned in the holy Scriptures, never

never committed the same Sin more than once, as *Adam* and *Eve* witnessed so *Abel*, *Seth*, *Enoch*, *Noah*, his Wife and his Sons, *Shem*, *Ham*, and *Japhet*, and their Wives; and *Ham*, though his Father cursed him; so all the Fathers of the Line of Christ, before the Flood, and after to *Abram*, his Wife and Family, *Isaac*, and his Wife, *Gen.* 20. *Abimelech* said, *Lord wilt thou slay a Righteous Nation?* *Jacob* his Family, *Moses*, *Aaron*, *Eleazer*, *Joshua*, *Caleb*, and the seven Thousand that did not Bow their Knees to *Baal*, *1 Kings* 18. And all the holy Prophets and righteous People: *Isaiah* 65 1. *I was found of them that sought me not; and have been made manifest to them that asked not after me:* *Jer.* 31. 31, 32, 33, 34. *Rom.* 11. 26, 27. *Heb.* 11. Where a part is put for the whole, where their Faith is mentioned, by which the Elders obtained a good Report: Thus I have proved how the Restoration was witnessed before the Coming of Christ in the Flesh. *Luke* 1. 6. *Zacharias* and his Wife *Elizabeth* were just before God, and walked in all the Commandments and Ordinances of the Lord, blameless: *Luke* 2. 25. There was a Man in Jerusalem, whose name was *Simeon*, this Man was just, and feared God, and waited for the Consolation of Israel; and the holy Spirit was upon him, and a Revelation was given him of the holy Spirit. *John* 1. 1. In the beginning was the Word, and the Word was with God, and that Word was God. Vers. 2. The same was in the beginning with God. Vers. 3. All things were made by it; and

and without it was nothing made that was made. Vers. 4. In it was Life, and the Life was the Light of Men. Vers. 5. And the Light shineth in the Darknes, and the Darknes comprehended it not. Vers. 6. There was a Man sent from God, whose Name was John. Vers. 7. The same came for a Witness, to bear Witness of the Light, that all Men through him might believe. Vers. 8. He was not that Light, but was sent to bear witness of the Light. Vers. 9. That was the true Light, which lighteth every Man that cometh into the World. Unto which Light, whosoever shall give diligent heed and obedience, this Light is sufficient to Lead or Guide out of all Sin, to a perfect State in this Life, or on this side the Grave; even to such a State as was in the World before Sin was in the World, and not mutable or changeable, as that was: Luke 2. 17, to 31. It was revealed to Simeon, by the holy Spirit, he should not see Death before he had seen the Lord's Christ. And in the Temple he took him in his Armes, and said, Lord, now lettest thou thy Servant depart in Peace, according to thy Word: For mine Eyes have seen thy Salvation: Which thou hast prepared before the Face of all People: A Light to enlighten the Gentiles, and the Glory of thy People Israel: This Light is within: Rom. 1. 19. For that which may be known of God, is manifest in Man, &c. 1 John 1. 5. God is Light: Rom. 2. 15. Which shew the effect of the Law written in their Hearts; their Conscience also bearing witness, and their thoughts accusing, or excusing one another. Heb. 8. 10, to the end.

end, the Lord's Promise is, to put his Law in their Minds, and write them in their Hearts, and he will be their God, and they shall be his People. 1 Tim. 1. 5. Now the end of the Commandment, is Charity, out of a pure Heart, good Conscience, and unfeigned Faith. 2 Cor. 14. 5. Search, try, examine your selves, know ye not your own selves, how that Jesus Christ is in you, except you be Reprobates? Here's Searching, Trying, Examining; where should this be, but within, by the true Light, Christ Jesus? For tho' He be ascended far above all Heavens, yet he hath given Gifts to Men, Ephes. 4. 10. That he might fill all things, vers. 11, 12. Gal. 2. 19, 20. I am crucified with Christ; thus I live, yet not I now, but Christ liveth in me: And the life that I now live in the Flesh, I live by the Faith of the Son of God, who hath loved me, and given himself for me. Rom. 8. 9, 10. Now ye are not in the Flesh, but in the Spirit, because the Spirit of God dwelleth in you: But if any Man hath not the Spirit of Christ, the same is not his: And if Christ be in you, the Body is dead, because of sin; but the Spirit is Life, for Righteousness sake. For, as Ephes. 5. 8. ye were once Darkness, but are now Light in the Lord; walk as Children of the Light. Col. 1. 16, to the end, Which Riches is Christ in you the Hope of Glory. The Apostle did preach and admonish, That he might present every Man perfect in Christ: Here was the Work of a true Minister of Christ, to preach Perfection! For the Light, Christ within, doth convince of all Sins any one hath committed. John 4. 29. Come see a Man which told me all

things that ever I did : Is not he the Christ? Verſ. 39. to 41. Eph. 5. 12, 13. For it is a ſhame, even to ſpeak of thoſe things which are done of ſome in ſecret. But all things, when they are reprov'd of the Light, are manifeſt : Concerning Light, read John 3. 19. & 8. 12. & 9. 5. & 12. 46. 1 John 4. 16. God is Love; he that dwelleth in love, dwelleth in God, and God in him. 1 Cor. 3. 16. for Chriſt Jeſus is the Author of Eternal Salvation to all that obey him. Acts 4. 12. Neither is there Salvation in any other : For among Men there is given none other Name under Heaven, whereby we muſt be ſaved. Now to thoſe that believe, this is precious : See what high Titles the Apoſtle Peter gives them, 1 Pet. 2. 9. 10. A Chriſten Generation, a Royal Priesthood, an Holy Nation, a peculiar People; that ye ſhould ſhew forth the Praiſes of him, in well doing, who hath called you out of Darkneſs, into his marvellous Light : Which were not a People, yet are now the People of God, which in time paſt were not under Mercy, but now have obtained Mercy. Surely theſe People did witneſs a Freedom from Sin, and a Perfect State; for they were Eleſt, Royal, Holy, Peculiar, and the People of God, and had obtained Mercy, yet Strangers, ſcattered thro' divers Countries, as in 1 Pet. 1. Acts 26. 18. Paul, a true Miniſter of Jeſus Chriſt, was to turn People from Darkneſs to Light, from the Power of Satan unto God; that they might receive forgiveness of Sins, and an Inheritance among them that are ſanctified by Faith in me : What he witneſſed himſelf, he preached to others : Rom. 1. 7. To all you that be at Rome, beloved of God, called to be Saints. 1 Cor. 1. 2. Unto the Church of God which is at Corinth, to them that are ſanctified in Chriſt Jeſus, Saints by calling. Eph. 1. 1. Paul an Apoſtle of Jeſus Chriſt, by the Will of God, to the Saints which are at Ephesus, and to the Faithful in Chriſt Jeſus. Phil. 1. 1. To all the Saints in Chriſt Jeſus, which are at Philippi, with the Biſhops and Deacons. Coloſ. 1. 1, 2. Paul an Apoſtle of Jeſus Chriſt, by the will of God, and Timotheus our Brother, To them which are at Coloſſe, Saints and Faithful Brethren in Chriſt. Verſ. 4. Since we heard of your Faith in Chriſt Jeſus, and of your Love towards all Saints. 1 Theſ. 1. 1. Paul, and Silvanus, and Timotheus, unto the Church of the Theſſalonians, which is to God, the Father,

and in the Lord Jesus Christ; Paul, a Prisoner of Jesus Christ, and Timotheus our Brother, unto Philemon our dear Friend and Fellow-helper, and to our dear Sister Apphia, and to Archippus our fellow-Soldier, and to the Church which is in thy House. Vers. 5. When I hear of thy Love and Faith, which thou hast towards the Lord Jesus, and towards all Saints. All afore-mentioned witnessed the Restauration, and a freedom from Sin: So the Twelve Apostles assembled. Acts 2. 41. And the Three Thousand Converted by Peter; so divers named in Rom. 16. 1 Cor. 16. 19. Col. 4. 2 Tim. 7. 8. Paul said, He had fought a good Fight, had finished his Course, and kept the Faith.

Concerning Perfection, Matth. 5. 48. 1 Cor. 1. 10. Col. 1. 28. Heb. 6. 8. 2 Cor. 13. 11. Brethren, fare ye well, be Perfect, be of good Courage, be of good Comfort, be of one Mind, live in Peace, and the God of Love and Peace shall be with you, Rom. 15. 9. to 12 Heb. 13. 21. 1 John 5. 20.

They use no Water-Baptism, Sprinkling Infants, or the Supper, Col. 2. 20, 21, 22. They use no Swearing, Matth. 5. 34. to 37. James 5. 12. Nor give Flattering Titles, nor respect Persons, as Majesty, Warship, Excellency, Job 32. 21, 22. James 2. 3, 9. Also they use the True Language, according to the holy Scriptures, as Thee and Thou, speaking to one Person; Ye and You speaking to many, or more than one; and not You to one, which is false.

Their True Belief.

There is One only Almighty, true God, Creator, Gen. 1. John 4. 24. & 17. 3. Mark 12. 29. 1 Cor. 8. 6. Ephes. 4. 6. & 5. 1, 2. Acts 17. 28. Rom. 1. 19.

Three Persons is not mentioned in the holy Scriptures, nor Trinity therein; our Lord Jesus Christ, he was the Eternal Son of God, glorified with the Father before the World began: And he was the promised Seed, Gen. 3. 15. & 12. 3. The Seed of Abraham, Gen. 22. 18. and of Jacob, Gen. 28. 18. To be Born of a Virgin, Isaiah 7. 14. & 9. 6. For unto us a Child is born, and unto us a Son is given: And the Government is upon his Shoulder: And he shall call his Name, Wonderful Counsellor, The mighty God, The

verlasting Father, The Prince of Peace. Isa. 39. 8. *Christ's Sufferings and Death,* Isa. 52. 13, 14. & 53. & 61. 1. *Matth.* 1. 25. *He was born of the Virgin Mary, His Preaching, Miracles, Suffering, Death, Burial, Resurrection, His Ascending into Heaven,* all which are fully exprest, or declared, from *Matth.* 1. to 12. *Acts* 1. *Rom.* 10. 9. *For if thou shalt confess with thy Mouth, the Lord Jesus, and shall believe in thine Heart, that God raised him up from the dead, thou shalt be saved.*

Concerning the Resurrection of the Body, Job 19. 25, 26, 27. *Exod.* 3. 16. *2 Kings* 1. 11. *Isa.* 26. 19. *Ezek.* 3. 7. *Dan.* 3. 25. & 12. 2, 3. *Jonah* 2. 2. *John* 5. 28, 29. & 11. 24, 25, 26. *Acts* 24. 15, 22. *Rom.* 6. 5. *1 Cor.* 15. *Phil.* 3. 21. *1 Theff.* 3. 13. *to the end.* I suppose that no honest hearted People, that are called, or profess themselves *Quakers*, but will, or doth assent to what is afore-mentioned of them, and of the Saints, in Words, and Quotations, if any will examine them, or any other honest hearted Protestant: Yet something more of *Cleansing, and Freedom from Sin,* in this Life, &c. *Matth.* 3. 10, 11, 12. Where *John* told them, *One was to come after him, who would thoroughly purge his Floor, and gather his Wheat into his Garner, but will burn up the Chaff with unquenchable Fire,* *Matth.* 7. 18, 19. *Luke* 3. 17. *John* 15. *Except there be a full Cleansing from all Sin, such a Branch is broken off, and doth not partake of the Vine, Christ.* *John.* 8. 34. *Whosoever committeth Sin, is the Servant of Sin: Vers.* 36. *If the Son make you free, ye shall be free indeed.* *Rom.* 6. 16, 18, 20. *For when ye were the Servants of Sin, ye were freed from Righteousness.* *Vers.* 22. *But now being freed from Sin, and made Servants unto God, ye have your fruit in Holiness, and the end Everlasting Life.* *Rom.* 8. *1 Cor.* 6. 9, 10, 11. *And such were some of you, but ye are washed, but ye are sanctified but ye are justified, in the Name of the Lord Jesus, and in the Spirit of our God.* *Vers.* 14. 19, 20. *Ephes.* 2. & 4. 22, to the end, *Tit.* 3. 3, to 7. *Gal.* 5. 20, to 23. where the Works of the Flesh, and Fruit of the Spirit are described. *Vers.* 24. *For they that are Christ's, have crucified the flesh, with the Lusts and Affections,* *1 John* 1. 9. & 3. 8. *James* 2. 10.

2.10 He that committeth Sin, is of the Devil, for the Devil Sinneth from the beginning; for this purpose appeared the Son of God, to destroy the works of the Devil. Verſ. 9. Whoſoever is born of God, Sinneth not. Conſider what is Written, and examine the Quotations, which is ſet down, in what Chapter and Verſe, for proof. And the Lord God, in the Riches of his Mercy, give you underſtanding in all things that is fit for you.

The honeſt hearted People called *Quakers*, denies, or are againſt, the uſe of the Carnal Weapon; either Offenſive, or Deſenſive, *Matth. 26. 52. Then ſaid Jeſus unto him, Put up thy Sword into his Place: For all that take the Sword, ſhall periſh with the Sword. John 18. 36. Jeſus answered, My Kingdom is not of this World: If my Kingdom were of this World, my Servants would ſurely fight, that I ſhould not be delivered to the Jews: But now is my Kingdom not from hence. James 4. 1. From whence are Wars and Contentions among you? Are they not hence, Even of your Luſts, that fight in your Members?*

F I N I S.

2 in 2. M. C. 2
Christ All in All. (20)

Opened in a

SERMON

BY

Mr. STEPHEN CRISP,

Late of

Colchester in Essex.

Exactly taken in Short-hand, as it was delivered by him, in the Meeting-House of the People called Quakers, at *Devonshire-House*, without *Bishopsgate*, London. And now Faithfully Published, together with his Prayer after Sermon.

Note, This Sermon was mis-laid for a time, or had been Printed sooner.

London, Printed and Sold by *T. Sowle*, in *White-Hart-Court* in *Gracious-Street*, 1700.